

The Two Palestines

By
Walter Gifford Smith

Dean Stanley once said that in no other land than Palestine could the Bible have been written in a way to reach the understanding of all men. The imagery from which the Scriptural lessons are taught is drawn from the annals of a simple, every-day folk who lived in a region and amid climates and conditions which have their counterparts all over the earth's surface. Had the inspired authors dwelt in India their work would have caught an unfamiliar local hue. So, likewise, if they had lived on the banks of the Nile. A sacred history filled with the mystic symbolism of Egypt and recording a mode of life which existed nowhere else could not have been made intelligible to mankind at large. Every one may readily draw a lesson from the parable of the sower, but a learned commentary is needed to interpret the life that went on where Memnon sang and Isis and Osiris held their mythological sway. There is something that all humankind responds to in the early history of the Judean race, whether the record was made among the cedars and snows of Lebanon, on the Bethlehem sheep pastures, among the blistered sands of the Euphrates desert, or in the warm and fruitful valley of the Jordan.

But after all does Palestine stand alone among the countries of the world as the place where a cosmopolitan Scripture could have been written? Is it not true that all which gives the Holy Land its climatic range and physical peculiarity belongs with equal right to California? Are not the flora and fauna of this State, the natural and acquired products, quality of the soil, configuration of the land, seasonal changes, even native customs, pursuits and architecture, identical with those of Palestine? Of all widely separated countries in the world do not California and the Holy Land most closely resemble one another?

SIMILAR TOPOGRAPHY.

A survey or map of Palestine reveals this State in miniature. Both lands are crossed by the same parallels of north latitude. The country of the Bible covers 360 geographical miles, but that portion which is of the most vital interest to the Christian world is a smaller strip of land running north and south along the shore of the sea. This territory is about 150 miles in length and from fifty to sixty miles wide. Its coast land rises gently to the foothills of a parallel ridge of mountains. On the east side of the seaboard mountains the seaward slopes of the range are dotted with live oaks and the country below is famous for its wheat and citrus fruits. The average height of the mountains is about 3,000 feet, with here and there a greater elevation, not unlike Tamalpais or Mount Diablo. The region between the range and the sea is traversed by ravines which between May and November are often dry and choked with sand, but which carry turbid floods during the rainy season. On the east side of the seaboard mountains the limestone and granite cliffs look down upon the verdant hundred-mile parallel known as the Jordan valley, a region which corresponds in nearly all things but size to the San Joaquin valley and has the geographical counterpart of Tulare Lake in its Dead Sea.

When spring comes this valley shows long stretches of varied color. The pale pink of the pinks mingles with the brilliant yellow of the poppy, the deep red of the anemone, the white of garlic, the purple of salvia and the hues of lavender, marigold, and of the earlier narcissus. Here and there are low hills, covered in some places with chaparral, and along the streams are gardens and olive orchards. In autumn

the valley is checkered with brown plowlands, and in summer it is yellow with ripening grain. Now and then the traveler sees an aged live oak, under the shade of which the harvesters gather for their noonday lunch. Earthquakes are frequent in the valley, as they are all over Palestine, and there is as indubitable proof in the strata of the Holy Land as in those of California that the region was once in the grasp and throes of the earth's convulsive forces.

Like the San Joaquin valley, the central depression of Palestine is shut in on both sides by high mountain ranges. The one on the eastern border is much loftier than the coast ridge and may be likened to the Sierra Nevada. Its formation is quartz and secondary limestone, intermingled with trap rocks. The peaks in this chain, such as Nebo, Gilead, and Moab, are wooded with live oak, cedar, fir and pine. The Bible speaks of the "sea of foliage" on these heights, which is "agitated by the gales," and the balsamic perfume of the forests is mentioned in Solomon's song. On the highest cliffs the bear, the vulture (buzzard) and the hawk.

Eastward of this great mountain chain is a barren country precisely like the Humboldt sink or the Colorado and Mohave deserts. Treeless and waterless except for an occasional mesquite growth or sluggish well and for the sunken stream of the Euphrates—the Rio Colorado of the Judean wilderness—this shimmering land is as desolate as the infernal plains which Dante saw in his nightmare visions. The desert has been the tomb of innumerable caravans and its mirages have mocked men as they died. Above it is a sky of brass and across it rush furnace blasts of air, driving clouds of sand before them into the path of the caravans. Even the cacti, which are so abundant on the foothills of the Jordan and the coast, cannot survive the desert heat and drought, but give way to the hardier growths which in the barrens east of the Sierra are called sagebrush and chemisal.

If to make the physical parallel between Palestine and California more complete nature has joined the coast and interior mountain ranges at their northern dips, and put at each meeting place a single snow-capped volcanic peak. Where the two chains interlink in the Holy Land, Mount Hermon rises to a height of 10,000 feet; in California Shasta presides over the union of the cliffs and crags.

CLIMATES AND PRODUCTS.

From the ice and drifts of Hermon and Lebanon to the thirsting plains of Judea, as from the glacial pinnacles of Shasta and Whitney to the alkaline sinks of Indio and Salton, all climates may be found. The cedars of Lebanon and those of the high Sierra bow in the northern gales to the date palms of Jerrin and San Diego. The streams of Carmel and Hebron and of Santa Cruz and Cuyamaca rush foaming down through bowlder-ravines and over beds of yellow sand during the same season of the "latter rains," and in summer time they lose themselves in the porous soil and in the humid atmosphere. "As the stream of brooks they pass away; what time they warm they vanish; when it is hot they are consumed."

On the hills about Jerusalem and Nain, as in a thousand other places the names of which are familiar in the sacred story, the traveler sees cactus hedges, but the same abattis, with its thorny disks and its red fruitage of prickly pear, marks the abandoned fields of the mission padres at San Diego. Even the mountain grades of California but repeat in their method of construction the famous road to Jericho, where the robbers were wont to lie in wait. A picture of the steep climb to San Bernardino's Bear valley would pass anywhere in Palestine for a likeness of the mountain highway

where the biblical traveler "fell among thieves."

These identities have a thousand points of contact. In scriptural times the fortunate man could sit under his own vine and fig tree. He may do so now in California. "The early and the latter rains" are features of Holy Land meteorology and are quite as familiar on this ground. That suggestive text, "The harvest is ended and the summer is past," implies that the gathering of cereal crops preceded the end of the heated term in Palestine, just as it does in the San Joaquin and Santa Margarita valleys. The parable of the sower who cast his wheat upon good soil and also upon rocks and thorns might be born again out of the conditions of our own agricultural life, for who has not seen the California ranchman sowing his grain where some of it fell in fruitful ground and some among the bowlders and hedges and cacti with which the land is cumbered.

The method of threshing sheaves of wheat, which is required in the text that commands the Israelites not to muzzle the ox when he treadeth out the corn has its counterpart in the old-time California process of threshing grain by letting horses and cattle trample on it in a corral to get it ready for the winnow.

Take the biblical description of Canaan—"A land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley and vines and fig trees and pomegranates; a land of oil, olives and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it; a land where stones are iron, and out of the hills thou mayest dig brass." This is recognizable as a fair description of semi-tropical California. The natural productions are the same in both countries, and as for stones that are iron there are tons of them in the southern part of the State—bowlders which often pass for marketable iron until they came to be tested in the smelter.

PASTORAL OCCUPATIONS.

The Canaanite lived in a region which flowed with milk and honey. This implies that he was a stock-raiser and bee man, with just such natural resources at his command as the cattle owners of the California foothills and apiarists of San Bernardino enjoy. There was also wine in Canaan to make the heart glad and oil to cause the face to shine. That is to say, the people had vineyards as they do now in the Napa Valley and pressed the juices of the olive as they are now doing in Santa Barbara and on the Rancho de la Nacion, further south.

In Palestine sandy barrens alternate with alluvial valleys and warm, frostless uplands and hills. It is certain that in ancient times the soil was irrigated. Remains of conduits and reservoirs exist and there are traditions on the edge of the desert that people once lived there who could control the rain and cause it to save vines from the natural effects of drought and heat, making the waste places glad and the wilderness to blossom as the rose. An obscure Scriptural text in which an Israelite is said to have watered this land with his foot, simply means that he trod down the soft earth to make channels in his garden for the little stream that had been brought to it. Men do that in Palestine today, likewise in California. It is the same process that Sennacherib had in mind when he said: "With the sole of my foot have I dried up all the rivers of besieged places."

Most of the native trees of Palestine are indigenous to California. The cedar and the cypress, the pine, fir and oak are all to the man born in California, and so are many surviving Judean types of underbrush. In some of the sacred valleys the wild mustard grows so high that "birds might build their nests in its branches," while along the unfrequented highways of Southern California the tops of the same prolific weed often meet above a horseman's head. The mountains of the Holy Land, particularly those seen from the walls of Jerusalem, stand out clear and sharp against the blue sky or loom in ochered bulk along the far horizon. In summer the hills are brown with sagebrush and white and gray with bowlders, but in the winter green chaparral and gourd vines envelop them, and their little clearings are spangled and gemmed with wildflowers, among which lurks a deadly serpent, kindred to the whirling crotaloid of the Pacific States.

The seasons and their products are the same in Palestine and California. Taking the months one by one as they leave their impress upon the sacred country the author of "Bible Lands" finds these results:

MONTH BY MONTH.

January—This is properly the second winter month. Wildflowers bloom on the plains, where cold is but moderate by night and where a temperature of seventy degrees is attained by day. The last sowing of wheat and barley is made and the final remnant of roasting ears gathered. A few trees are in leaf. Beans are in bloom. The almond tree blossoms, and in rapid succession the apricot, peach and plum. Oranges, lemons, citrons and limes begin to ripen. New leaves are on the olive tree.

February—A profusion of flowers spread themselves over the country in rich carpets. Frost is seen on low ground but the days are warm. The rains increase and snow appears on the mountains.

March—"The latter rains" fall. Rivers swell, trees are in leaf, pear trees bloom, apple trees, palms and blackthorns. Both fruit and flowers are seen on orange and lemon trees in the lowlands.

April—This month is called Iyar, meaning brightness. Near the end grain is ripening fast. Wheat and barley harvest is begun on the banks of the Jordan. Grass is rank and vegetation luxuriant. Beans, onions, pears, artichokes, lettuce and cucumbers abound. Fields are covered with flowers. First roasting-ears. First ripe apricots.

May—Summer commences. Harvest in progress on mountains and valleys. Many vegetables, such as pumpkins and squashes, sown. Vegetation reaches its maximum and begins to de-

cline for want of rain. Seldom a loud rain is seen. Late in the month watermelons, muskmelons, cantaloupes, etc., appear on the plains. Walnuts and blackberries are ripe. First crop of figs. Honey in the Jordan valley. June—Figs, cherries, plums, damascenes. Herbage becoming parched. Nomad Arabs began to move northward with their flocks. Olives, almonds, figs, guavas, plantain fruit and bananas. A few grapes are ripe. Season for distilling rose water.

July—Abundance of pears, nectarines, peaches, grapes, melons, potatoes, egg plants. Prickly pear or cactus fruit ripe. Corn harvest on the mountains. Grapes ripe. Heat and no rains.

August—All fruits mature. The olive berries ready to be picked. Clear skies and no rains.

September—No water in the streams. Grapes, olives, pomegranates, pears, plums, citron, peaches, tomatoes, potatoes. Hemp in bloom. Cloudy weather at the end of the month.

October—Sometimes rain falls. Heat abates. Latter grapes gathered. Millet sown, sometimes wheat and barley. Garden esculents planted. Radishes and lettuce.

November—Rainy season. Cold nights. Deciduous trees denuded. Vintage terminates, and wine-making begins.

December—Cold on the mountains. Grain and herbs spring up. East winds bring mist and hoar frost. Earth clothed with verdure. Wheat and barley still sown. Dates ripe.

NATURAL HISTORY.

The animal, bird, insect and reptile life of the Holy Land continues this long chain of resemblance. The uria major of the Sierran crags has a cousin among the snowy heights of Hermon and Lebanon. Deer are found in Palestine wherever grass and water may be had. Antelopes are seen in small herds on the level plains, particularly in the Jordan valley. A badger identical with our own species lives among the rocks. The presence of foxes and rabbits has already been remarked.

As to birds, there may be named the crane, cuckoo, wild dove, eagle, hawk, heron, kite, lapwing, nighthawk, quail, peacock, pigeon, raven, sparrow, swan and vulture, all of which are common enough from one end of California to the other.

Familiar insects also infest the Holy Land, and the Bible is full of allusions to them. The ant—she of the genus Formica, a builder of ground nests—is met with on the sandy soil of both the old and new world Palestines, and the sluggish of both countries may consider her ways and be wise. Other insects are the beetle, the grasshopper, one of "the flying, creeping things that go about on all fours, which have legs above their feet to leap withal upon the earth;" the gnat, honey bee and hornet; the moth "which doth corrupt;" and last the insect of which it is written: "The King of Israel has come out to seek a flea as when one doth hunt a partridge in the mountains." Where is there a Californian who cannot sympathize with the majesty of Israel in his diligent pursuit?

ARCHITECTURE AND PEOPLE.

The native architecture of Palestine, so far as it concerns dwellings, is the simple, box-shaped adobe form, such as the Moors introduced to Spain, the Spaniards to Mexico and California. The town of Nazareth, at the time of the Nativity, was a settlement of low, square, whitened houses, built on narrow streets, with here and there a date palm bending its head over a plume above a well. The humble village glistening in the sunshine amid its flowering fields, was a prototype of any of the Southern California settlements of sixty years ago. When an Indian girl went down the dusty path from one of the adobe hamlets of our own pastoral California, with an olla poised on her head, the Israelite Rebecca bearing her water ewer in the same way was seen once more in the flesh. As the patient burro passed along, laden with the spoil of his swarthy master, there rose up the vision of long ago, when the ass of Palestine trudged his weary way bearing sheaves and wine skins.

Of all regions of the western hemisphere California alone can realize, in its natural environments, the scenes of the first Christmas. Here on the night that celebrates the birth of the Savior shepherds will watch their flocks under skies as soft as those which cradled the star of Bethlehem. Here, as in the land and on the day of the nativity, palm plumes will wave, the olive leaves will rustle in the fragrant winds, pomegranates will blush amid their foliage, the lilies of the field will raise their gentle faces to the bending heavens, and in the carol of the lark will ring perhaps some sweet notes of the Christmas anthem that sang of peace and hope to all mankind.—From the San Francisco Chronicle

SUNDAY CONCERT AT MAKEE ISLAND

The Hawaiian band will give a Christmas concert this afternoon, at 3 o'clock, at Makee Island. This is the program:

PART I.

"The Old Hundred."
Grand March—"Christmas"....Berger
Overture—"The North Star"....Meyerbeer
Ballad—"The Everlasting Day"....Beaven
Selection—"The Bohemian Girl"....Balfé

PART II.

Vocal—Hawaiian Songs....arr. by Berger
Mrs. N. Alapal
Selection—"Popular Airs"....O'Hare
Gavotte—"Holy Days"....Latan
Finale—"Good Cheer"....Souza
"The Star Spangled Banner."

Not There—"Judge," said Mrs. Starven to the magistrate, who had recently come to board with her, "I'm particularly anxious to have you try this chicken soup." "I have tried it," replied the magistrate, "and my decision is that the chicken has proved an alibi."—Philadelphia Press.

Overheard—"Ah, Lady B—, I had the pleasure of meeting you last year. And how is your dear little girl?" "My little boy is quite well, thank you." "Little boy? Ah, yes, of course, I knew it was one of the two."—London Globe.



"Is this the package I just bought?"
"Yes, mum."
"Well, you can change it for a globe of gold fish."

Employers' Liability

Under the common law an employer of labor is liable to have an action brought against him, or may be called upon to pay large sums on account of any accidental personal injury sustained by an employee through any cause connected with his trade or business. THE EMPLOYERS' LIABILITY POLICY issued by the Employers' Liability Assurance Corporation, Ltd., of London, affords protection from legal liability for damage and legal expenses on account of any and all personal injuries to employees.

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GENERAL AGENTS.

Insurance Department, 924 Bethel Street.

WHAT OTHERS SAY ABOUT IT.

Read what the Birmingham (Ala.) News has to say:—
The Harrison Mutual Burial Association has been organized about one year, and yet in that time it has attained a membership of about two thousand adults and children, and furnished the funeral expenses of many families, which otherwise would be cramped to meet the needful expenses. The membership includes all classes from the rich to the honest laborer.

Carlisle, Ky., Feb. 1, 1904.

Mr. A. F. BURK, Harrison, Ohio.
My Dear Sir:—We have been working "The Harrison Mutual Burial Association" in our country for one year, and have a membership of nearly 2,000. Included in the Association are many of the very best and most substantial citizens of our city, who claim it to be the most helpful and easy plan of co-operation work ever organized in the country.

Very respectfully yours,
L. T. POTTS & SON.
Dayton, Tenn., Dec. 18, 1903.

Mr. A. F. BURK, Harrison, Ohio.
Dear Sir:—I bought "The Harrison Mutual Burial Association" right four months and twenty days ago. I now have a membership of 3,000. There have been six deaths. I have the bankers, lawyers, doctors, preachers and all best people of our city and everything is working nicely.

Wishing you a merry Christmas, I am yours truly,
S. H. PEARCY.

There are over 7000 of these Associations, with a membership of 4,000,000 in the United States.
THE HONOLULU ASSOCIATION has nearly 4000 members, and is making a steady growth.

OFFICERS:

W. H. RICE.....President
J. C. AXTELL.....Vice-President
J. H. TOWNSEND.....Secretary and Treasurer
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Start the New Year well
by using

Fountain Soda Water

It costs no more than inferior makes and is in a class by itself as regards flavor, purity and quality generally.
In the manufacture of FOUNTAIN SODA distilled water only is used, while the purest of fruit extracts are requisitioned for flavoring purposes. Sweetening is done with best Confectioner's A sugar.

The place where FOUNTAIN SODA is made is marked by absolute cleanliness and is open to public inspection at all times.

THE PRICE:

35c. per dozen, with ordinary stoppers, or 50c. per dozen with cork and wire stoppers.

Fountain Soda Works.

R. RYCROFT, Prop. Phone Main 270.

LADY CLAIRE.

Do you hear the trip, trip, tripping on the stair,
And who comes tripping save my Lady Claire,
Lady Claire,
Pray who would dare
To kiss and to embrace my Lady Claire?

As she comes trip, trip, tripping down the stair
That charming girl, so winsome, fair;
Lady Claire,
I'll do and dare!

I here devote my life to you, my Lady Claire!

Ah, you're trip, trip, tripping down the stair,
A be-diamonded Princess, Lady Claire;
Lady Claire,
I'll do and dare;
I'll kiss and love you, Lady Claire.

ALATAU T. ATKINSON.

CHURCH SERVICES TODAY.

ST. ANDREW'S CATHEDRAL—Morning and evening.
ST. CLEMENT'S EPISCOPAL CHURCH—Usborne, morning and evening.
ST. ELIZABETH'S CHURCH (Episcopal)—Potwine, 7 a. m. and 7:30 p. m.
METHODIST CHURCH—Hamilton, 11 a. m. and 7:30 p. m.
CENTRAL UNION CHURCH—Kincaid, 11 a. m.; Christmas praise service, 7:30 p. m.
CHRISTIAN CHURCH—Edwards, 11 a. m. and 7:30 p. m.
GERMAN LUTHERAN CHURCH—Felmly, 11 a. m.
KAWAIAHAO CHURCH—Parker, 11 a. m. and 7:30 p. m.
REORGANIZED CHURCH OF LATTER DAY SAINTS—Waller, morning and evening.
ROMAN CATHOLIC CATHEDRAL—Services at 6, 7, 9, 10:30, 2 and 7.
ST. AUGUSTINE'S CHAPEL (R. C.)—Waikiki, services at 8:30 and 3.
ST. JOHN THE BAPTIST (R. C.)—Kalihiwaena, Clement, 8:30 a. m., high mass, sermon, collection, Sunday school; 4 p. m., rosary.
OUR LADY OF THE MOUNT (R. C.)—Kaulani, Clement, 11 a. m., mass, sermon, collection.
CHRISTIAN SCIENCE ASSOCIATION—Room, 1, Elite Building, 11 a. m.
M. C. A.—Men's meeting, 4:30 p. m.
SALVATION ARMY—10:30 a. m., and 6 and 8 p. m.
WOMAN'S CHAPEL—King and Bethel streets, 11 a. m. and 7:30 p. m.